mind or right reason), and that he rewards those who most love and honour it (as taking care of such things as are most pleasing to him), in doing rightly and honestly.—A very good sentence, were it not ushered in with too much of scepticism. And as for the point of the soul's immortality, it is true, that whereas other philosophers, before Aristotle, asserted the pre-existence, incorporeity, and immortality of ajl souls, not only the rational, but the sensitive also (which in men they concluded to be one and the same substance), according to that of Plato's flratra *tyyy* aOavaroc, every soul is immortal, —they resolving that no life nor cogitation could be corporeal; Aristotle, on the contrary, doth expressly deny the pre-existence, that is, the separability, incorporeity, and immortality, of ail sensitive souls, not iu brutes only, but also every where, giving his reason for it in these words; [a]ort /u€v

ov^ ,<HOV TE ircurac TrpovTrap^etv, <^av€pov £<mi/ eic *rwv* roioti-rci>i>, ocrcav yap €<mv ap^wv TJ *ivipyzia.* (TcajtiarwcTj, StjXov **ort** v€v cwJjuaroc dSuvarov vTrap^rsiv, olov /3aSi£av avev aJv* akrre icai *QvpaQtv ticrdvai* aSJvarov* ovre *yap* avrac

n » S * ^ ' / *' * *i* ** > » » *f*

icav &dbra£ ficricvat otov re *ayrtopurrovg* ovcrac> our *£v* crai^uarc

'curicvai. That all souls cannot pre-exist, is manifest from hence, because those principles, whose action is corporeal, cannot possibly exist without the body, as the power of walking without the feet Wherefore it is impossible, that these sensitive souls (pre-existing) should come into the body from without, since they can neither come alone by themselves naked and stripped of all body, they being inseparable from it: neither can they come in witb a body, that is, the seed.—This is Aristotle's argument, why all sensitive soiils must needs

* D« Gcucrat **et** Corruptione, lib. ji. cap. iu, j>, 618. torn, ii- open